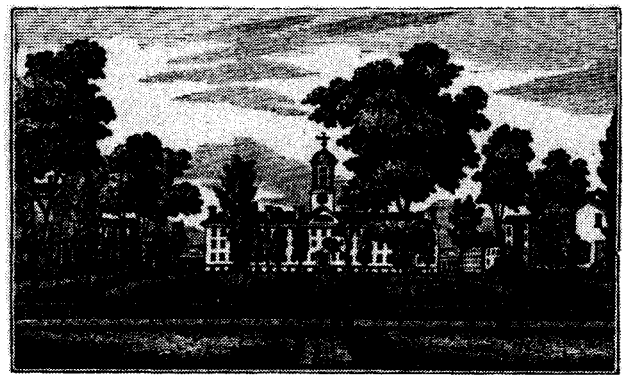
Volume XCVIII No. 11 May 18, 1973 40 cents

commonweal

University Press Issue



THE BELLAH CASE

Man and God in Princeton, New Jersey

TALCOTT PARSONS

JACQUES MARITAIN

JAMES FINN

UNIVERSITY PRESSES

CARROLL G. BOWEN
JOHN P. DESSAUER

ST. CHARLES SEMINARY LIBRARY
MAY 15 REC'D
CARTHAGENA STATION, CELINA, OHIO

MICHAEL

SCREEN:

NATHAN

T. WASHIN

CARDINAL

CIVIL DISOBEDIENCE, POLITICAL DUTY

ST CHARLES SEMINARY
CARTHAGENA STATION
CELINA OH 45822
12-73

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS & VIEWS

There'll Always Be . . .

The London *Times* recently dug out *Punch's* 1864 Tables of Precedence, in which *Punch*, having decided that the old Tables were obsolete, drew up a new list of the 60 men and 60 women of the Empire destined for immortality.

The Times found that *Punch* didn't do too well. It left off its lists novelists George Eliot and Mrs. Gaskell, lyric poet Christina Rossetti, and architect Gilbert Scott. Also escaping notice: Faraday and Clerk Maxwell, Bagehot, Millais and Tennyson—and the anti-heroes, T. H. Huxley and Ruskin.

Undaunted by *Punch's* poor performance, *The Times'* Kenneth Gregory offers a Tables of Precedence for 1973, his list of the best of the British—again, 60 men and 60 women.

The top five among women: The Queen; The Queen Mother; Princess Anne ("on four legs rather than on four wheels"); Baroness Spencer-Churchill; Miss Barbara Ward ("for dazzling as well as reducing men").

The five top men of Precedence: Prince Philip ("Royal Shop Steward Extraordinary"); Prince Charles ("who fluently reads Welsh road signs"); Mr. Charles Chaplin; Professor Francis Crick ("for determining the double helical structure of the DNA molecule"); Mr. Henry Moore.

(The choices, obviously, are part serious, part spoof.)

Others, their place of Precedence and claim thereto (when stated). . . .

Men: Dr. J. R. R. Tolkien ("for creating a world"), 11; Dr. Arnold Toynbee ("whose obsession created a masterwork"), 20; Mr. Robert Graves, 26; Mr. J. R. Priestley ("the surviving man of letters"), 27; Mr. Peter Ustinov, 29; Mr. Harold Pinter, 32; Sir John Betjeman, 33; The Beatles, ("who did something to the world, and then to themselves"), 47; Mr. Malcolm Muggeridge ("when on his hot line to God"), 52; Mr. David Frost, 60.

Women: Dame Rebecca West, 6; Dame Sybil Thorndike (*tragédienne* of the century"), 13; Dame Edith Evans ("*comédienne* of the century"), 14; Dame Agatha Christie, 15; Dame Margot Fonteyn, 18; Lady Antonia Fraser ("who does not yet write quite as well as Mother"), 33; Miss Vera Lynn ("for once sustaining whole armies"), 42; Miss Vanessa Redgrave ("when not acting"), 57; Miss Bernadette Devlin, 60.

The Enduring Draft

An official at Selective Service headquarters in Washington said May 1 that the agency still did not expect President Nixon to request an extension to the draft bill, which expires June 30.

That does not mean that Selective Service and the draft are going out of business, however.

Selective Service will remain intact, with national office, local boards, registration requirements and classification procedures all continuing.

More particularly, there will remain residual power to induct those who have been previously deferred and not inducted—a pool estimated at more than 5 million men.

Selective Service, in a word, is alive and kicking—and claiming $55 million of the Nixon budget for next fiscal year.

Signals Over

That comment I made here May 4 about a GE statement sounding as if it "could almost have been written" in the offices of JSAC (Joint Strategy and Action Committee) was more on the mark than I now wish it were. It was a journalistic device whose subtlety went by me.

The "statement" was presented in JSAC's *Grapevine* in news-story style, in a section following the paragraph:

"After two months of researching the field for *A.D.* magazine, Robert Fuoss came to the conclusion that 'the Protestant church and the American corporation are inching toward a collision of ideologies that, within the next decade, may alter the character of both institutions.' What might corporate America look like if this alteration were to come to fruition? The following scenarios are an indication of the possibilities:".

In other words, the "news story" was fiction, and so indicated more clearly on the page following. Apologies to JSAC for not reading more carefully; and apologies to GE for giving GE more credit than it deserves.

While on the subject, it should be mentioned that JSAC does not work on questions of corporate responsibility, though activities in that area are publicized in *Grapevine*.

The two major groups through which churches work ecumenically on corporate-responsibility issues are the Corporate Information Center, headed by Frank White, and the Interfaith Committee on Corporate Responsibility in Investments, headed by Tim Smith. CIC is a unit of the National Council of Churches; as such it is not under the JSAC umbrella. CIC provides the basic research, consultative and educational tools for the churches, while the Interfaith Committee on Corporate Responsibility in Investments coordinates action programs in the field. The Interfaith Committee works closely with CIC, but maintains an autonomous existence. All are headquartered at the Interchurch Center Building, 475 Riverside Drive, in New York City.

Behrendt, *Het Parcool*, Amsterdam

Odds and Ends

—Readers of the Oakland *Catholic Voice*, who last year were polled as 84.6 percent in disagreement with the church's total opposition to abortion, are recorded as 85 percent opposed to the Supreme Court's abortion ruling. In the new poll, 78 percent also opposed the lettuce boycott.

—*Science* magazine reports that the U.S. government is toying with the idea of giving or selling its surplus stockpiles of the military herbicide Agent Orange to Brazil, Venezuela, Paraguay and possibly other Latin American nations. (The Air Force alone has a surplus of over 2 million gallons, worth $26.5 million.) Agent Orange was withdrawn from use in Vietnam in 1970 in the wake of disclosures that the herbicide contained as much as 28 times the maximum acceptable level of dioxin and was being linked to a worrisome number of stillbirths and defective fetuses. According to *Science*, Agent Orange would be shipped to Latin America "in the name of international development and improving the U.S. balance of payments."

JOHN DEEDY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Printed Matter

Stamford, Conn.

To the Editors: A brief item in your Feb. 2 "News & Views" column seriously misstates what happened in connection with our making an advertising plate for the U.S. Catholic Conference's Division for Latin America, with the message "Justice, then Peace in the Americas."

Since we did not recognize the slogan, and since we were not at all sure what it might mean, we asked the Division what it did mean. We then made the postage meter advertising plate with the slogan for the Division—happily, not at all reluctantly, as your article stated.

We did not resist making the slogan because it might be too revolutionary, or suggest a less "revolutionary" phrase. We simply wanted to determine if it was a phrase that might cause the officials in some Latin American countries to refuse to transmit mail bearing the slogan.

THOMAS F. MCGARRY
Director of Public Relations
Pitney Bowes

One man's interpretation is another man's poison. Our source stands by his *interpretation. —Ed.*

NAL and Abortion

Pittsburgh, Pa.

To the Editors: As a former officer and press secretary of the National Association of Laity, I note for the record that NAL's complaining about your alleged failure to consider its endorsement of the Supreme Court abortion decision in composing your editorial re that decision is hardly a discredit to you, as NAL secretary Joseph T. Skehan seems to think [April 13].

NAL's abortion endorsement has itself been discredited: from without, on the basis that there was neither organizational consensus nor consultation to

(Continued on page 271)

NEWS & VIEWS: 250 **CORRESPONDENCE: 251**
EDITORIALS: 251
JACQUES MARITAIN: EXPERT IN HUMANITY: *James Finn* **252**
JACQUES MARITAIN OVER THE YEARS 253
ANGULARITY: *Michael Novak* **255**
THE BELLAH CASE: *Talcott Parsons* **256**
THE SCREEN: *Colin L. Westerbeck, Jr.* **259**
UNIVERSITY PRESSES—I: Continuity and Change: *Carroll G. Bowen* **261**
UNIVERSITY PRESSES—II: The Catholic Scene: *John P. Dessauer* **262**
VERSE: *Bruce Berger* **263**
BOOKS: *Nathan Irvin Huggins, J. A. Appleyard, Ronald H. Stone, Dan Morrissey, Mark Taylor* **264**
ILLUSTRATIONS: *Bookworm, front cover, Gerry Doyle*

JAMES O'GARA: *Editor* JOHN DEEDY: *Managing Editor*
RAYMOND A. SCHROTH: *Associate Editor* ANNE ROBERTSON: *Editorial Assistant*
PHILIP T. HARTUNG, COLIN L. WESTERBECK, JR.: *Movies* JOHN FANDEL: *Poetry*
BRIAN WICKER: *Great Britain* ALAIN WOODROW: *Paris*
HENRY TEN KORTENAAR: *Rome* JOHN COONEY: *Dublin*
LOUIS MICHAEL COLONNESE: *Latin America*

EDWARD S. SKILLIN: *Publisher* JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL *A Weekly Review of Public Affairs, Literature and the Arts.*
Second class postage paid at New York, N.Y.
Printed in the USA and published weekly,
except biweekly Christmas-New Year's and June to mid-September,
by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016
MUrray Hill 3-2042. *Copyright © 1973 Commonweal Publishing Co., Inc.*
US and Canada: $14 a year. Foreign $16. Single copies 40¢

ATLANTIC CHARTER

The odor of Watergate hangs heavy over all the news from Washington these days, but Henry Kissinger is still trying. In keeping with President Nixon's avowed intention to make this "the year of Europe," Mr. Kissinger used the occasion of an address to the annual meeting of the Associated Press to announce U.S. plans to build "a new Atlantic charter" with its European allies this year. Purpose of the new agreement would be to counter the political, economic and military tensions that have recently been troubling United States-European relations, and already the Kissinger proposals are being compared with the original initiative that created the post-World War II Atlantic Alliance and to the creative spirit that shaped the Marshall Plan.

Behind the Kissinger message to Europe lies recognition of the fact that relationships between Europe and the United States have reached a state of near-crisis. Complaints are frequent on both sides of the Atlantic. Said Mr. Kissinger: "There have been complaints in America that Europe ignores its wider responsibilities in pursuing economic self-interest too one-sidedly and that Europe is not carrying its full share of the burden of the common defense. There have been complaints in Europe that America is out to divide Europe economically, or to desert Europe militarily, or to bypass Europe diplomatically." The carefully calculated balance in this estimate of the situation prevailed throughout Mr. Kissinger's speech. The U.S. cherishes its allies in Europe; at the same time, the U.S. demands fair treatment. The United States rejoices at Europe's economic recovery; nonetheless, this country demands understanding for our trading problems. So it went, with praise and blame for our allies neatly balanced. The Kissinger address is thus a versatile instrument for Mr. Nixon to use in later negotiations; the President can play almost any tune he wants on this chosen instrument, sweet or sour, depending on which paragraph he decides to accentuate. And given Mr. Nixon's penchant for sudden and unexpected changes in direction, it would be a brave man who would predict just what policy tune he will play in the future. At this point, though, can

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

anything be said about the direction suggested by Mr. Kissinger's address with any degree of certainty? Difficult and perhaps tense negotiations on trade and defense policies loom ahead of us, the message seems to say; before we get to those nitty-gritty details, however, Americans and Europeans alike should take thought of larger considerations. If matters are left solely in the hands of the technical experts, said Mr. Kissinger, "there will be no overriding sense of direction. There will be no framework for the generous solutions of mutual concessions essential to preserve a vital Atlantic partnership. It is the responsibility of national leaders to insure that economic negotiations serve larger political purposes."

On this point Presidential adviser Kissinger is surely right, and he is right too in urging that all parties in the coming negotiations look to the philosophical framework that underlies our political institutions, that those on both sides of the Atlantic remember the common aims and aspirations that unite this country and the nations of Western Europe. Valid as Mr. Kissinger's point is, however, what he is suggesting is easier said than done. The shape of the Nixon foreign policy has not been achieved without considerable stress and strain, in Europe and the Far East. All the blame is not on the U.S. side, of course, but for reasons too numerous to be cited here, it is unhappily true that among our European friends, to say nothing of Japan, confidence in the direction of U.S. foreign policy has been badly shaken in recent years, and Henry Kissinger must know that this process has accelerated rather than slowed during Mr. Nixon's tenure. Restoration of mutual esteem and confidence, as envisioned by Mr. Kissinger, is an admirable aim, much to be desired, but he cannot escape one central fact: it will not be easy for the Nixon Administration to achieve this goal, largely through its own fault.

●●●●●●●●●●●●●●

JACQUES MARITAIN 1882-1973

EXPERT IN HUMANITY

The death of Jacques Maritain on April 28 evokes more than the ordinary but deep sadness that attends the death of a great man. Maritain effected great changes in the world, particularly in the Catholic community, and for many people he became the symbol of those changes. Yet in the last few years of his life he scorned currents of contemporary thought and practice fostered by men who were once proud to consider themselves his disciples. Having urged Christians to participate wholly and fully in the social and political life of the world, he was appalled to find Christians who seemed—in his eyes—to regard such participation as the whole of life. Having anticipated much that came to fruition in Vatican Council II, he rejected much that flowed from that Council.

Maritain influenced generations of people around the world, but he occupied a special place in American Catholicism during this century. In philosophy, in political theory and in the arts the diet provided by American Catholicism was extremely thin. Needing something more substantial, American Catholics turned to other countries, notably France, where they found stimulation and excitement in the lives and work of men such as Bloy, Rouault, Mauriac, Julien Green, Gilson, Claudel—and Jacques Maritain. And then, of course, Maritain found America, where he lived for many years, which he grew to admire, and about which he wrote with much affection.

In our own frenetic and uncertain time, when much is dismissed or overlooked that only yesterday was highly honored, it is difficult to recall the immense liberating influence that Maritain was during the '30s, '40s and '50s. Insisting always on the distinction between the spiritual and the temporal, he also insisted that the state of the world was the proper concern of Christians. And he broke down traditional constraints to assert the need in our time of political and religious pluralism. When democracies were being assaulted physically and intellectually, he provided a strong philosophical rationale for democracy. And he worried, in the '40s, of dangers that have not decreased: "The breaking down of human freedom and conscience, because it engenders everywhere fear and insecurity, is in itself a process of self-destruction for the body politic. How long, then, can the power of a State endure which becomes more and more of a giant as regards the external or technical forces, and more and more of a dwarf as regards the internal, human, actually vital forces?"

In *Art and Scholasticism* and *Creative Intuition in Art and Poetry,* Maritain brought his Thomist principles to bear on art and aesthetic theory, and even those who rejected his approach—and his critics were never few—were forced to admit that his own taste and discrimination were acute and discerning.

Maritain's intellectual legacy is impressive and even though in the sorting out of his works some will, I think, be well lost, much will remain. What cannot be recovered, of course, though evidence of it threads through his books, is the grace and consideration that was habitual to Maritain the person. In print he could be polemical, harsh, caustic, ironic, and both *Three Reformers,* an early work, and *The Peasant of the Garonne,* one of his last books, are marred by these traits. (Even there his unkindest cuts are directed at what he regarded as fool-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ish or vicious ideas, not at persons.)

He was himself a shy, attentive person. Two personal memories of Maritain have continued to reverberate in my own life. I first saw him in the late '40s at the University of Chicago. At the end of one of his lectures two students approached him and asked what I thought were remarkably silly questions. But unlike the instructors whom I had come to know at the University, Maritain listened with concentration, found sense in the questions and responded briefly but eloquently. Years later, in the '50s, I visited him at his home in Princeton. We discussed a critical piece I was planning to write for *Commonweal*. Out of concern for the people immediately involved he suggested, very delicately, that I might decide not to write the article. I did nevertheless, and not long afterward received from him a congratulatory note which suggested, again very delicately, that his previous worries had proved, in the event, to be unwarranted.

Maritain was a man of great faith and great intelligence, of wit and generosity and courage. In all that he wrote he was concerned for the value of the person and that society which would allow men most nearly to achieve what they can and should aspire to. Although he consistently described himself as a simple disciple of Aquinas and achieved fame as a metaphysician, were I to choose his epitaph I would appropriate the phrase which his friend Montini, the present Pope, applied to himself when he spoke at the UN—"an expert in humanity." May the spirit of this passionate man continue to nourish us.

JAMES FINN

(James Finn, formerly an editor of Commonweal, *is now editor of* Worldview, *a monthly journal devoted to morality and politics.)*

Jacques Maritain Over the Years

Europe and Federalism

Throughout modern times the States which are the heirs of medieval Christendom have never ceased jealously claiming (and first of all as against spiritual authority) the privileges of a sovereignty which they finally made absolute, and of which the totalitarian dictatorships of Moscow and Berlin present to us, in a bloody mirror, the horrible and ultimately developed reflection.

It is this claim to absolute sovereignty which will have to be renounced. A solution of a federal kind implies that the States will have to abandon certain of the real prerogatives of their sovereignty for the benefit not, of course, of a super-State but of a superior and strictly defined jurisdiction relating to their common fields of activity and to the common good of the federation as a whole. In that which concerns military organizations especially, it seems clear that in order to be really efficacious, the federal union we are discussing will require not only the abolition of obligatory military service and of conscription, already urged by Benedict XV at the end of the last war, and a general reduction in armaments, but the setting up of a federal European army or police force —at the very outset and as a minimum, in certain armed branches of major importance like aviation.

Truly our times require a complete recasting of the modern idea of the State and of the relations between States.

—Jacques Maritain
"Europe and the Federal Idea"
Commonweal, April 19, 1940

Total War

The very first unwritten law, the first moral precept recognized in this matter by conscience, is that the man who wages war should not destroy more of the physical heritage and human lives in the nation he is fighting than is necessary to obtain victory. Total warfare—which is justified on the ground of the prompt conclusion it achieves by means of destruction for destruction's sake, killing for the sake of killing, without let and without measure and with the greatest possible amount of terror; and which inevitably turns into a war of extermination, for terror does not shorten but, on the contrary, prolongs war —is thus the worst form of barbarism and bestiality. It is a bestiality of man, which is far worse than the bestiality of an animal; it is a barbarism of civilized men, which is far worse than the barbarism of savages.

We are told that there are no more open cities, that the distinction between open and fortified cities no longer makes sense. I reply that there is always a distinction between combatants and non-combatants. We are told that the life of a combatant is worth no less than the life of a woman or a child. I reply that all life is precious and that that is why we must hate war. But if a war is being fought, then let men fight it as men and not as wild animals; let them, as I have just said, destroy only as much of the nation's population as is necessary to achieve victory, sparing as much as possible the non-combatant population.

—Jacques Maritain
"War and the Bombardment of Cities"
Commonweal, Sept. 2, 1938

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Anti-Semitism

So long as a world which adheres to Christian civilization is not cured of anti-Semitism, it will drag with it a sin which will stand between it and recovery. For the Jews ever remain beloved for the sake of their forefathers, and it is the mystery itself of the economy of Redemption—before which Saint Paul fell to his knees—that racist hatred and prejudices attack. Nazism bared to our sight the true face of anti-Semitism. Anti-Semitism hides behind an infinite variety of masks and pretexts—but in truth it is Jesus Christ Whom it seeks to strike, striking at His race.

—Jacques Maritain
"A Letter on Anti-Semitism"
Commonweal, February 27, 1948

Christianity and Democracy

In virtue of the hidden work of the evangelical inspiration, the secular conscience has learned that the political domain and the flesh and blood paraphernalia of the things that are Caesar's must nevertheless be subject to God and to justice. It has understood that all the art of dominating and all the crimes used by princes and leaders of nations to conquer and consolidate their power can indeed give them power, but always turn out for the misfortune of the peoples. Once man has understood that, in reality politics depends on morality because its end is the human good of the community, he sees at the very same moment that to want justice and law in politics is to want a great revolution which will replace the politics of power for the masters, men, states or nations by the politics of the common good, over which the people itself must watch, as being the main party interested. A community of free men cannot live if its spiritual foundation is not, essentially, law. Machiavellianism and the politics of domination, which consider justice and law as sure means of losing everything, are the born-enemies of a community of free men. What is gained for the secular conscience, if it does not swing to barbarism, is its condemnation of the politics of domination and of iniquitous and perverse means of ruling nations; it is the profound feeling that justice fosters order, and that injustice is the worst disorder, and that the cause of the well-being and freedom of the people and the cause of political justice are substantially connected.

—Jacques Maritain
"Christianity and Democracy"
Commonweal, May 7, 1943

The Bourgeois World

The fathers of the bourgeois world are not the Fathers of the Church whether they are sought with Max Weber on the side of Calvin or with M. Seillière on the side of Rousseau, not forgetting the Cartesian Angel of clear ideas. This world was born of the great movement of the heart toward the holy possession of earthly goods which is at the origin of economic capitalism, mercantilism and industrialism as it is of philosophical naturalism and rationalism. The Church's condemnations of usury at the threshold of modern times remain as a burning interrogation of the legitimacy of the economics of these times.

The Church is in the world but not of it. If she induces men to show themselves faithful to social forms tested by time, she does so not because she is attached to one or another of these forms but rather because she knows that the stability of laws is a good of the multitude; yet in the course of history the Church has constantly shown she does not fear political and social renovations, and has an understanding especially free from illusions about the contingency of human things.

—Jacques Maritain
"A Note on the Bourgeois World,"
Commonweal, May 26, 1933

America and the Future

In the years to come, the peoples of the world will dedicate themselves to a task great among all tasks, that of building up an international structure truly capable of insuring peace. Problems of organization and of international techniques will be in the forefront. Yet, even in this connection, there is something deeper which concerns the common conscience, and the conscience of each one of us, and to this it is necessary to call attention. What I mean is that an inner renewal of conscience is necessary above all; that any technique of international organization, no matter how just and how wise it may be in itself, is destined to fail, if at the same time the peoples do not understand this very simple truth, which is that states do not exist for themselves, but for the civilized community of which they are members. In other words, there is a common good in civilized society which reverts to all the parts of this great organism and by reason of which each member is vitally interested in the welfare of all other members and must desire their welfare.

—Jacques Maritain
"Of America and of the Future,"
Commonweal, April 13, 1945

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ANGULARITY

MICHAEL NOVAK

One of the most remarkable books of 1972 was *The Planetary Man*, the masterpiece of Wilfred Desan, highly acclaimed commentator on the work of Sartre. Desan develops on a basis at once classical, contemporary and original, a theory of intellectual pluralism. He is especially illuminating in his analysis of "angular" vision —the way in which each of us comes not to *the* truth but to *a* truth, and how the many angles of our divergent visions are sometimes in conflict, sometimes complementary. He brings together Aristotle's *phronesis* and Sartre's later communitarianism, Hegel's standpoints and Peirce's pragmatic judgment, in a comprehensive and penetrating act of reflection.

One of the sad features of education in the humanities in American colleges and universities today is the neglect of such angularity. The assumption seems to be that all humans are alike as they come to the masterpieces of the Western tradition. Few efforts are made to spark students to awareness of the cultural traditions still alive in their own sensibility and imagination, prior to further criticism and growth.

When the humanist makes the easy assumption that all the students in front of him begin in the same cultural stream, he forfeits his credibility. If he can't distinguish between the sensibilities a young Italian-American and a young Irish-American may bring to the reading of (say) Hawthorne's *The Marble Faun*, or Emerson, or Joyce, then by what right does he claim to offer trustworthy guidance regarding the human imagination?

So underdeveloped is our knowledge of such matters, that it is necessary, at first, to paint with a large brush. Reflection on two themes—God and work—might stimulate further, more precise inquiries.

In *America as a Civilization*, Max Lerner distinguished between two main European cultural streams in the American experience: that of Northern and Western Europe, and that of Southern and Eastern Europe. These categories are gross and leaky; the Irish, for historical reasons, share now in the one, now in the other sensibility. But Lerner's rough division makes a certain historical and experiential sense.

Take the context of imagination and sensibility in which the word "God" is used. The God of Northern Europeans seems to be imagined as "the sky god," linked to a certain moral austerity, and approached through the ways of conscience. (Edward Sheehan's image of the Boston Irish God in *Kingdom of Illusion* is especially breathtaking.) The connection between religion and morality is immediate. If you are not moral, you are a hypocrite to claim to be religious. If you really believed in God, you would keep his commandments. Penance, contrition, an edge of sadness, an abiding sense of moral failure —these seem to mark the sensibility of Northern Christianity.

By contrast, the God of Southern and Eastern Europe seems to be imagined in the context of "the earth god." (One powerful representation is to be found in Camus' story, "The Adulterous Woman.")

To be religious is to be moved by a sense of the unity of nature, to feel a kinship with earth, to think of human passions as participations in spirit, in life. A fairly sharp division is observed between being religious and being moral. A person may be very religious, while his morals, whether admirable or despicable, are of rather secondary importance. Humans are not very important beneath the multitude of stars, or in God's eyes; human actions, whether moral or immoral, do not weigh all that much. To be sure, moral behavior is important, even a matter of passion. But moral behavior is quite secondary to being religious.

The Protestant distinction between being religious and being Christian, developed by Bonhoeffer, seems in this context to be a distinction between a Northern and a Southern sensibility. For even the meaning of Jesus, of Easter, of Resurrection, is perceived differently in Northern and Southern, Eastern and Western, European traditions. The world of *Zorba the Greek* is not the world of Ingmar Bergman. The Christianity of Tolstoy and Dostoevsky—both of whom describe the mystic, transformative radiance of "resurrection"—has a remarkably different feeling-tone and ambience from that of Kierkegaard's Denmark. Archbishop Prohaszka's *Meditations on the Gospel* are a full culture away from Archbishop Goodier's *The Passion and Death of our Lord Jesus Christ.* Louis Dupré's Belgian boyhood is redolent with a distinctive religious experience, present in every page he writes, but not of the sort Americans usually mean by "religious experience."

It would be a mistake to believe that three or four generations in the American "melting pot" have sufficed to eliminate these echoes in the imagination and sensibility of millions. Many, it is true, have accustomed themselves to generalized attitudes foreign to their own imagination and sensibility, have *tried* to forget themselves, and to accept the common coinage, for better or worse. "Our government makes no sense unless it is founded on a deeply felt religious

(Continued on page 270)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE BELLAH CASE

TALCOTT PARSONS

Also at issue: the place of the social sciences—religious studies in particular—in the academic community

I was glad to respond to the invitation of the editors of *Commonweal* to comment on the "Bellah case" at the Institute of Advanced Study in Princeton where the faculty, by a vote of 14 to 7, rebelled against the appointment, by its director Carl Kaysen and by its trustees, of religious sociologist Robert Bellah to the Institute faculty. In the judgment of his opponents, many of whom are scientists and mathematicians, Bellah's work is not up to their standards.

The case has stirred up a great deal of controversy and has received considerable attention in the press (e.g., *Time and Newsweek*, March 19; *New York Times*, March 2, 4, 13, 25; and *Science*, March 23) and I feel obliged to write because this case has wider implications. Immediately it concerns the reputation, career and person of one man, Robert Bellah. But, in a broader sense, it concerns the place of the social sciences —religious studies in particular—in the academic community, the ability or inability of scholars trained in different disciplines to understand and respect one another, and—above all—the professional ethics that should guide faculty members and administrators when they disagree.

I first came to know Bellah as one of his teachers when he was an undergraduate at Harvard, class of 1950. He enrolled in the rather wide-ranging Department of Social Relations, and decided to concentrate in its anthropological wing. Under the direction of his tutor, Professor David Aberle, himself an anthropologist, Bellah wrote his senior honors thesis on the kinship of the Apache Indians and it was rewarded with the Phi Beta Kappa prize.

By that time I had come to know him rather well and was one of his principal advisors in working out his plan for graduate study. He had become very interested in Max Weber's comparative studies in religion. Rather than enroll in one of the traditional departmental Ph.D. programs he set up an ad hoc program involving two different departments. He chose Sociology as part of the Social Relations Department's program, and Far Eastern Languages. He had to learn both the Chinese and Japanese languages and do serious work in the history of those two civilizations. His was a Ph.D. program in its demandingness well beyond the usual one which is confined to one department.

Bellah was certainly influenced on the side of Japanese studies by John C. Pelzel, a professor of anthropology, who was a specialist in Japan, and Edwin O. Reischauer, a professor of Japanese history before he became ambassador. On the side of sociological theory I think he was particularly influenced by me. He developed, however, an entirely original and autonomous plan for a dissertation which, with some but not drastic revision, was published as the book *Tokugawa Religion*, which, as the most distinguished work about Japanese social history written by a Western scholar for a very long time, very quickly gave him a wide international reputation. Bellah was particularly impressed by the strong thrust to economic development, and he was also concerned with Weber's analysis of the possible role of the ethic of ascetic Protestantism as one of the major stimulating factors in the development of "capitalism," or more generally, the Industrial Revolution in the Western world; and he explored the factors in Japanese religious

TALCOTT PARSONS, *a religious sociologist on the faculty of Harvard University, is the author of* The Structures of Social Action.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

culture which might provide some kind of an analog to the role of the Protestant Ethic in the West.

After two years at the Institute of Islamic Studies at McGill University in the study of the Arabic language and Islamic history and culture, he came back to a teaching appointment at Harvard, jointly in the Department of Social Relations and the Center for Middle Eastern Studies. Bellah climbed to the rather early status of appointment as a full professor. He was much in demand for appointments outside Harvard and received important offers from the Harvard Divinity School, the University of Chicago, the University of Michigan, and the University of California at Berkeley. Finally in 1967 he decided to leave Harvard for Berkeley, where he remained until his visiting appointment at the Princeton Institute started in the Fall of 1972.

From the time of his Harvard dissertation, Bellah became particularly interested in the study of religion as a social and cultural phenomenon. His historical study of Japanese religion in the pre-Meiji age remains the only connected fully monographic work he has yet published. He has continued to develop his concern with Japanese religion, society and culture in a now longish series of articles which have appeared subsequently to *Tokugawa Religion*. He has also written, though not very extensively, on Islam, notably with respect to developments in Turkey, and on China, comparing the role of the symbol father in Confucianism and Christianity. He has an unusual knowledge in the history of Judaism and Christianity, and has also concentrated on the contemporary religious situation in the United States particularly in his well-known article, "The American Civil Religion," first published in 1967. In an as yet unpublished work he has broadened his conception of civil religion out onto a comparative basis which includes a study of what he holds to be a five-fold set of religious concerns which have figured in modern Italy, some in the traditional sense "religious," some, like the Communist Party, ostensibly secular.

In addition to a number of theologians and specialists in the study of religion as such, such as Paul Tillich and Arthur Darby Nock, both of whom Bellah knew at Harvard, Bellah's theoretical thinking about religion has above all been influenced by three great agnostic figures: Max Weber, Emile Durkheim, and Sigmund Freud; and he has written most extensively about Durkheim—his study "Durkheim and History" which was presented to the American Sociological Association at a special meeting honoring the centenary of Durkheim's birth (1958), and the soon-to-be-published Introduction to a selection from Durkheim's writing, part of the Heritage of Sociology Series published by the University of Chicago Press.

As Bellah's former teacher and a friend for more than twenty years, I should say without the slightest hesitation that he is one of a rather small number of the most intellectually distinguished men I have known. Few men in his field have a comparable record of very high equally scholarly output. This output is not as yet quantitatively extremely large, but its quality is to my mind beyond serious doubt. In addition to this, Bellah is clearly an outstandingly effective teacher, perhaps particularly of graduate students. One recognition of this was that two years ago he was given the Danforth Foundation Award for excellence in teaching.

The Princeton Institute "Affair"

Since Robert Bellah's academic and scholarly career has been so smooth and since he has stimulated so widely such high expressions of esteem for his intellectual quality, it seems something of a mystery that at the Princeton Institute he should have become so suddenly such a highly controversial figure. One particularly anomalous aspect lies in his relation to social anthropologist Clifford Geertz, the first scholar appointed to a professorship in a social science field at the Institute, (if we except the Director, economist Carl Kaysen). Geertz also was a graduate student in Social Relations at Harvard with Bellah. Both were interested in the study of religion, and they became very close friends. Thus Geertz's dissertation, the counterpart of Bellah's *Tokugawa Religion*, was entitled, "The Religion of Java." When Geertz's appointment as the first Social Science Professor at the Institute was proposed, it was unanimously approved by the faculty of the Institute, after also having been passed on by an ad hoc committee of outside people.

There is every reason to believe that Bellah was Geertz's personal choice as candidate for the second professorial appointment in the social science area, looking toward the development of a semi-autonomous school of the social sciences at the Institute. Since both are unquestionably among the small number of truly unusually brilliant and productive social scientists of their age group in anything like their area, it is very striking that whereas Geertz was accepted as a Professor at the Institute only a few years ago, without any opposition, there should suddenly be the hue and cry to the effect that Bellah is a very doubtful candidate, some of the members of the faculty rating him from a level of intellectual mediocrity down to phrases which sound like the imputation of almost sheer incompetence. This anomalous comparative judgment of two scholars with such closely related interests, records, and types of competence, clearly indicates that it is not primarily the objective characteristics of the two men which explains the difference of attitude toward them within the Institute faculty.

I have not at all been involved in the internal affairs of the Institute and have not attempted to sample opinions of those who have been so involved. Essentially I

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have to rely on the necessarily fragmentary published accounts. But, in the light of my knowledge of the two men in question, which I can claim to be in the professional sense intimate, and my much less intimate gleanings about the constitution of and situation at the Princeton Institute, I may venture the following partly conjectural reflections.

First there is the question of the attitude of a certain proportion of the members of the Institute faculty toward religion. For example, in the *Time* article it is stated, "His interest in religion, in fact, may be one reason he is held in low esteem by some scientists. As Institute physicist Freeman Dyson notes, 'There are a lot of scientists who consider religion as a childhood disease.' "

My conjecture is that in an atmosphere where there was already considerable tension between Dr. Kaysen as the Director and at least certain elements in his faculty, the nomination after Geertz's appointment of a second social scientist whose primary interest was in the study of religion was perhaps just too much—a kind of straw that broke the camel's back. I should, of course, consider the view of religion as "a childhood disease" as entirely primitive from a socio-psychological and scholarly point of view, but we must be aware that even among intellectually very bright people, there are those who consider that a subject matter which they disapprove of and derogate should not be the subject for study by serious scholars. Though I do not know any more about the opinions of the distinguished mathematician, André Weil, then appears in the published statements, I would think it not an unfair inference that his apparently very negative judgment of the quality of Bellah's scholarly work probably reflected this type of attitude.

The rapidity with which the affair seems to have escalated or become generalized from a controversy over the evaluation of Bellah's academic qualifications to an issue or set of issues involving the status of Kaysen as Director and the relations of faculty, Director, and trustees provides another strong argument that the primary sources of the difficulty did not lie in a simple difference of opinion over Bellah's qualifications, but that predispositions to such difference activated underlying sentiments, the origins of which were to be found in quite different quarters, for the most part having nothing to do with Bellah.

Indeed it seems that the dissident majority of the faculty, whose admittedly "advisory" vote against the Bellah appointment was overridden by the Director and the Board of Trustees, has become engaged in making a very far-reaching claim for something like faculty sovereignty in the governance of the Institute in general and with respect to faculty appointments in particular.

From what little history of the Institute I have been able, without "research," to glean, it seems that the issue of faculty prerogatives has been left in a somewhat uncertain state for a long time. It is stated at one point that the dissident faculty members did not contest that they had an advisory rather than a determinative role in recommendations for faculty appointments, but they considered it to be a breach of trust that the Director should forward his recommendation to the Board of Trustees over the negative majority of the faculty vote. This seems to indicate a rather dangerous indeterminancy in the division of authority between faculty and Director.

Ethics of Procedure

Another notable issue concerns the ethics of professional procedure in the process of recommendations for and action upon academic appointments. It seems clear that certain members of the dissident group on the Institute faculty took the liberty of giving excerpts from the confidential statements and letters of people who had been consulted about the Bellah appointment to the press, notably as was published in the articles in the *New York Times*. On this matter I happen to agree wholeheartedly with the statement of the eminent historian, C. Vann Woodward of Yale, in his letter to the March 13 *New York Times*.

> Perhaps the most interesting aspect of the Princeton Institute story is the publication by members of the faculty of privileged correspondents about the qualifications of a candidate for appointment.
>
> Our whole academic procedure of appointment and promotion depends on the frankness of such letters and therefore upon their privileged character. The publication of such letters recalls the publication of documents taken from the office of a Harvard administrator a few years ago. That was the deed of enraged student activists, not of senior professors. I wonder where the Institute will turn for advice on its next appointment.

It would seem that tempers must have been running very high if such egregious violations of professional ethics are to be accounted for. Generally speaking, Robert Bellah is a mild and exceedingly inoffensive man. Clearly nothing he could have done would have aroused such passions.

Finally, a word should be said about another important issue. It certainly seems that the most vocal derogators of the quality of Bellah's professional work were in considerable majority people altogether outside his personal field. Those particularly quoted are an eminent pure mathematician, that is, Professor Weil, and "a specialist in Greek philosophy," Professor Cherniss. One of the more sensible points made by a member of the faculty in connection with the controversy was that of the same Freeman Dyson, the physicist, who is quoted in *Science*: "It is a question of whether

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a majority of the faculty which is not expert has the right to outweigh a minority of the faculty which is expert. It seemed to me the action of the Trustees was to establish the principle that the minorities have rights."

I have considerable personal experience with the practice of leading universities in making appointments at high level, especially those carrying permanent tenure. It is surely not the predominant practice that the faculty as a whole has the prerogative of explicitly voting for or against the candidacy of particular persons for such appointments. In a faculty which is inevitably made up of specialists in a wide variety of fields, it is simply out of the question that more than a small minority should be truly technically qualified to be judges of the quality of a candidate's work in any given field. The usual procedure, as is pretty well known, is for some agency of the department in which the appointment is to be made, usually the senior tenured members, to make a recommendation to the administration. At Harvard, at any rate, these recommendations are referred by the administration to an ad hoc committee of persons presumed to be competent in the candidate's area, including persons from outside the university. On the basis of the combination of the department's and the ad hoc committee's recommendation, then the decision belongs to the President, subject to review by the governing boards. In my many years as a tenured Professor of Sociology, I have never been called on to pass on the qualifications of a physicist, a biologist, a professor of romance languages and literature, an ancient historian, or any of many other important fields represented in the faculty.

One may infer from the statements about and by the Director and Trustees of the Princeton Institute that they plan to set up an independent faculty of Social Science which will have recommending power in the same way that many university departments have had it, and which will exclude from voting power members of other faculties of the Institute which are specialized in quite different subject matters from social science. I cannot but regard this as a healthy development.

The Director of the Institute did follow a common university precedent in calling in an outside committee to review Professor Bellah's qualifications. He also did so in the case of Professor Geertz. There were five members of the committee on Bellah, three of whom are reported to have been unequivocally favorable to the Bellah appointment, a fourth somewhat less unequivocally favorable to the Bellah appointment, a fourth somewhat less unequivocally, and only one out of the five presumptively opposed. The majority of the faculty clearly chose to override the recommendation of this distinguished outside committee, the opinion of which the printed evidence suggests was well known to the faculty as a whole at the time that they voted.

This whole episode represents a very serious tragedy for one man and for certain of those who have been closely associated with him. It seems to me entirely clear that the aspersions on the quality of his scholarly contributions which have been given such wide publicity did not derive to any serious degree from the objective judgments of competent and unbiased people, but were indirect products of a state of organizational tension in the Institute for which Bellah himself could not reasonably be said to bear any responsibility whatever. It seems to me to be one of the major goals of good academic organization to arrange matters so that this kind of thing cannot happen.

A further concluding reflection is that important as faculties should be, not only in setting the intellectual tone of academic institutions, but at certain points in their governance, the Institute story has revealed a striking case of the dangers which may result from extending faculty power too far. On Saturday, March 24, there was reported to be a meeting of a subcommittee of the Board of Trustees under its Vice Chairman, Mr. J. Richardson Dilworth, to hear the case of the dissident faculty members against the Director of the Institute, and on the other side, to hear the case of those who have supported the Director in the whole matter of the Bellah appointment. No report of the findings or decisions of this subcommittee has to my knowledge yet been published. My personal hopes for the character of such a report should however be evident from the above discussion.

(A climax of sorts was reached April 27, when it was made known that Dr. Bellah had withdrawn acceptance of his appointment as a professor of the Institute for Advanced Study, because of "the tragic, sudden death" of his eldest daughter. That same day, Institute trustees rejected a demand of some faculty members for the early resignation of Dr. Kaysen and asked him to stay on for at least five more years. Kaysen the next day indicated his intention "to stay and serve as long as I can usefully do so." At the same time, dissident faculty members renewed demands that he leave.—The Editors.)

COMRADES IN HARM

THE SCREEN

One curious quality of Jerry Schatzberg's new film, *Scarecrow*, is that it might be taken as an oblique parody of John Schlesinger's *The Midnight Cowboy*. This is so even though Schatzberg's central characters, Lion (Al Pacino) and Max (Gene Hackman), aren't the sort of urbanized, hustling bums that Schlesinger's Ratso and Joe Buck were. Lion and Max are more salt-of-the-earth types than scum-of-the-earth, and they belong to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the older, less derelict tradition of the hobo. Max meets Lion in California, invites him to Pittsburgh, and agrees to stop off first in Detroit where Lion left a pregnant wife several years back. They also decide to visit Denver on the way because Max's sister Coley (Dorothy Tristan) lives there. But Max and Lion never really have a prayer of making it to Pittsburgh anymore than Ratso and Joe did of making it to Miami. When Lion calls his wife in Detroit, she tells him the child died. At this news Lion goes nuts and turns catatonic, just as Ratso slowly was. Consequently Max ends like Joe too, trying to care for his moribund buddy.

Like *Midnight Cowboy*, or any road comedy, *Scarecrow* is really a domestic comedy. The breakdown Lion has in the end comes while he is entertaining some children by a fountain in a Detroit park. In the crazed state that his call to his wife has left him, he is now mugging and capering for these children in the same way he was for Lion when first they met at the beginning of the film. Just as he is now desperately trying to beguile these children into being replacements for the child he has lost, he was then trying to woo Max as a replacement for the wife he'd deserted. At one point Lion decides he wants to stay on in Denver and live with Coley, but later he drops the plan. He can't take Coley as a common-law wife for the same reason he can't allow a homosexual inmate to take him as a partner when he and Lion draw sixty days on a Colorado prison farm: he is already married, at least in spirit, to Max.

Indeed, some scenes in *Scarecrow* are comprehensible only if we think of Max as Lion's wife. In a bar one day Max starts to get into a fight with a stranger. Max loves to fight, though Lion has been trying to reform him. Lion's philosophy is that the crows stay out of a farmer's field because they're laughing at the scarecrow, not because they're scared of it; and Lion has been trying to convert Max into a scarecrow like himself. That day in the bar Max finally gives in. When someone puts grind music on the jukebox, Max goes into a striptease, thus defusing with laughter the anger of the man he was about to fight. We might think Lion would be pleased, but he watches these shenanigans with a look of mild disapproval—the way a man might look on in embarrassment if his wife were to make such a spectacle. Perhaps this isn't so surprising at that. By putting on this womanish act, Max accepts his role as the obedient wife Lion wants, and Lion is only responding the way a proper husband ought to when his wife puts on such a performance.

Because Lion is by instinct more a homebody than Max, the limelight in this domestic comedy naturally falls on him. This is his film, as the singular title suggests. The baptisms by water and fire here are both his —the former in Detroit in that public fountain, which he climbs into bodily when his mind at last gives way, and the latter in Denver in a public trash can that he lights and steps into, clowning as always, one night while he's wearing an asbestos suit cadged from Coley's junkyard. In these attempts to win affection by miming and clowning, Lion reminds us not so much of Stan Laurel dominated by his Hardy, but of the solitary and lonely Chaplin trying to captivate some simple girl.

Since Lion is the self-avowed scarecrow, it's ironic that the film's mood often turns serious when he's in the foreground and comical when he's in the background. But even when he is literally in the background, Lion dominates the action. One afternoon while Max hands a line to a girlfriend of Coley's, for instance, Lion is either out of focus or out of sight behind them cleaning up Coley's yard. But his crashing and bungling are still what make the scene play. And later when Lion is supposed to distract a salesgirl so Max can do some shoplifting, Lion overplays his part hilariously, flashing across the background of the scene at a dead run. Although Max is in the foreground in a tight closeup, it is again the half-glimpsed Lion who carries the action. Using a Panavision close-up this way, to frame a peripheral-vision gag, is a good idea. At the least it distinguishes Schatzberg's work from that of many television-trained directors who think the tight close-up fascinating by itself—directors like, say, John Schlesinger.

COLIN L. WESTERBECK, JR.

The Realism of William Dean Howells, 1889-1920

by GEORGE NEIL BENNETT

A thorough and sympathetic evaluation of the fiction written after Howells's "economic" period. $10.00

The Philosophy of Leibniz and the Modern World

edited by IVOR LECLERC

Fourteen essays on Leibniz, including papers and essays by Leroy E. Loemker, America's foremost Leibniz scholar. $15.00

Cardinal Newman in His Age

His Place in English Theology and Literature

by HAROLD L. WEATHERBY

A careful examination of Newman's attempts to reconcile orthodox Catholic dogma with nineteenth-century modern thought. $11.50

VANDERBILT University Press

Nashville • Tennessee • 37235

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CONTINUITY AND CHANGE

CARROLL G. BOWEN

The university in America is a century old, more or less. For many private universities, the figure is more; for tax-supported universities, the figure is less. For the hundred-odd universities that have institutionalized their publishing imprint, the average age of universities as publishers is much less. Two-thirds of the present member presses of the Association of American University Presses are post-World War II in development, if not nativity, and I am told that of the two dozen university publishers who turned up at a recent meeting of the Western presses, only four were presently members of the AAUP.

The point of this summation is that the university publisher in America is not as old as the Cambridge Press at Harvard College (1639), Johns Hopkins University Press (1878), or Minnesota (1927). Most are younger; and, without burdening the analogy, relative youth carries along with its virtues certain potential defects in the form of uncertainties—uncertainties as to purpose, directions and financial security. Both the virtues and defects of youth are at times visible in American university publishing today.

The editorial planning for a new university imprint tends to be well wrought. For one, an editorial committee knows what a university rewards, what it does best. A university in the post-World War II era has rewarded research scholarship, on one hand, and tried to serve the outside community in its full range of interests. Most imprints of such universities have mirrored well the institutional will. The overwhelming product among the 75,000 or so books published during the past three decades by university publishers have been recognizably the works of scholarship—treatises, monographs, biographies, critical studies, reference works, bibliographies, and such. As for the community, scarcely a university imprint is without its own special editorial sense of localism, its sense of place. This may take the elevated form of publishing works and utterances of the founding fathers of this nation; or the press may offer more functional works guiding the reader to the flora and fauna of a state or region including, as a subset of the latter, those men and women who lived and worked there in the past.

The editorial missions have been broadly sketched in a press founding charter, and then are realized more fully through the imagination and leadership of a director or editor who interprets the charter according to his own perception of the world that lies beyond his city, state, or region. What has been well served editorially to date, is scholarship and the university's sense of place. What has been served less well is the instructional mission of the university. Here, the university publishers have served less imaginatively, in part because instructional stuff fell outside their historic editorial charter, and in part because of a limited familiarity with the historic models, Oxford and Cambridge. During the upcoming decade, the achievement in these two historic service areas will certainly be balanced by more work in the third.

If editorial planning was sufficiently done for most university presses, financial planning was much less well done. In part, the relatively low financial requirements for entry to publishing worked against serious long-term planning, and the market for scholarly editorial product was more difficult to foresee. The university founding a new press frequently regarded the capability as an extension of its scholarly resources and undertook its financing much as it would finance a specialized library, not with thought of recovering its costs from fees but as a general cost of providing graduate training. Thus, particularly for the tax-supported institutions, university presses were supported out of annual or biennial appropriations for both capital and operating costs expenses, along the best traditions of fund accounting, rather than accounting their inventory, accounts receivable and other assets in conventional publishing fashion.

The two financial bad habits, the absence of serious forward financial planning, and the obstinacies of university accounting, both more the fault of the host university than its publishing arm, have come or are coming rapidly to an end. As the financing of higher education obliges more public leaders to choose among health, welfare, or education, a concern for productivity hovers over colleges and universities like a low-hanging cloud, dimming the sunny memory of full funding of yesteryear. In such an environment, it is not surprising that university enterprises such as audio-visual services, broadcasting services, graphic arts services, printing plants, photographic laboratories, extension and continuing education programs all find their management objectives reassessed as not only providing a service which the university believes to be in its interests and important to its mission, but doing so at a cost acceptable to the institution. The result has

CARROLL G. BOWEN, *formerly director of M.I.T. Press, is with the Center for Advanced Engineering Study.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

been labeled a "crisis" by some, but it appears rather to be a shift in both financial goals and management of the presses, and one that most press directors and business managers welcome. Along the way, it heralds two further consequential changes, to the ultimate health and productivity of the university publisher.

In the past, the university publisher has tended to stand apart on his university stage, looking more for his cues to the "real" world of trade, textbook and professional publishing than to his own institution and its instructional services, (exceptions abound, and the most notable is that Press which was also serving as University Printer). The skills of the other university services—the computing facilities, the libraries, the radio and television broadcasting services, and the whole array of graphic, photographic, and visual services—constitute a wealth of instructional resources on most campuses which have a university press. The exhilarating potential of working in conjunction with its university colleagues on future instructional programing is the brightest editorial prospect confronting the university publisher today.

Second, the consequence holds significance for the forms of traditional publishing. Markets for the codex book, whatever the binding, have grown as numbers of users have grown. There will be twice as many students enrolled in some form of on- or off-campus post-secondary education in this country a decade hence; therefore, the codex book will still be around. The change will come in forms acceptable and useful for archival storage, and for interactive and remote instructional use, from the whole range of a university's instructionally concerned services, departments and agencies, materials in a variety of forms—microforms, film and video forms, and disc and tape audio forms—will have to be editorially prepared, and marketed, two actions a university publisher does better than any of his university colleagues.

UNIVERSITY PRESSES – II

THE CATHOLIC SCENE

JOHN P. DESSAUER

Do you remember that marvelous comedy routine by Hermione Gingold and Billy DeWolfe, the one in which cocktails lead increasingly to confidentiality and Gingold is bragging about her sister and DeWolfe about his doings in Ceylon? And in the end Hermione confides "I haven't got a sister," and Billy says "there is no such place as Ceylon"?

I was reminded of that routine as I reviewed responses by directors of presses at Catholic universities to my queries about the state of their art. Most of them raised the question whether indeed there is or even should be such a thing as a "Catholic university press." Emily Schossberger, recently retired from Notre Dame, mourns the near passing of Catholic book publishing in general and university publishing in particular. She notes that financial difficulties are forcing some presses to turn a large part of their responsibilities over to commercial agents (as Catholic University has to Consortium Press, and Duquesne to Humanities Press,) while current trends are pushing them increasingly toward publishing in areas of general academic interest and away from books with religious themes.

John Dowds at Duquesne confirms this by reporting that "it would be fair to say that we have moved away from 'religious publishing' and towards a more specialized scholarly program." Father John B. Amberg at Loyola declares the "when it comes to scholarly publishing I have always thought the word *Catholic* most inappropriate. True scholarship is catholic and may by accident deal with a Catholic subject." And H. George Fletcher, Father Edwin A. Quain's successor at Fordham, writes "I believe that I ought not to reply to your queries concerning Catholic university publishing. . . . I have thought of us exclusively as a *university* press, with the confessional element as merely one of our characteristics which no longer obtains."

Yet the sentiment is not unanimous. John Ehmann, acting director at Notre Dame, feels that "Catholic scholarly publishing is certainly our concern. It will have to be done by the universities, as the large commercial houses are finding it unprofitable, and the independent religious house probably lacks the resources."

Scanning the catalogs of these presses is revealing. Recent and forthcoming books include works of general and scholarly interest, such as John Sallis' *Phenomenology and the Return to Beginnings*, and F. J. J. Buytendijk's *Prolegomena to an Anthropological Physiology* (Duquesne); *Tijuana: Urbanization in a Border Culture* by John A. Price, and *Communism Today* by Douglas Hyde (Notre Dame); *Planning, Protectionism and Politics in Liberal Italy* by Frank J. Coppa (Catholic U.);

JOHN P. DESSAUER, *former director of the University Press of Kansas, is a contributing editor of* Publisher's Weekly.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and *Mass Media* by A. C. Heintz, L. Reuter and M. Conley (Loyola).

But the religious book is also still very much with us: *Woman in Christian Tradition* by George H. Tavard, and *Language and Belief* by Jean Ladriere (Notre Dame); *The American Revolution and Religion* by T. O. Hanley, and *Hitler Youth and Catholic Youth* by Lawrence D. Walker (Catholic U.); *Theology as Anthropology* by William A. Luijpen (Duquesne); and *Communio: Church and Papacy in Early Christianity* by Ludwig Hertling (Loyola).

John Dowds suggests that there may be an "identity crisis" in Catholic university publishing. There may be indeed, particularly as here converges the impact of three institutions all of whom are now going through such crises: the university, the Church, and the scholarly press.

Like all the man's noble institutions, the university is subject to peculiar vanities and pitfalls: the claim to knowledge where none may really exist; oversimplification of the complex; the pursuit of prestige rather than of achievement; adherence to what may be popular rather than to what is factual; unresisting acceptance of the intellectually fashionable rather than a lifelong, painstaking search for reality, which is the scholar's burden as well as his joy. When a Christian institution falls victim to such aberrations the tragedy is the greater because Faith presumably deepens and broadens the vision of reality and reinforces selfless devotion to God's purposes.

Nor is the church itself less vulnerable than the university to the deterioration that results from the unrestrained egotism of its members. As for scholarly presses, they incline to reflect the attitudes of their sponsoring institutions.

There is now reason to be optimistic, however, about how these identity crises may be resolved. It appears that academic institutions are acknowledging increasingly a debt of service to the larger communities which create and support them, a debt that can only be paid by more conscientious teaching and more responsible research. This debt, furthermore, is discharged precisely by doing better the work of mind and culture for which the university exists—rather than by degenerating into a mindless activism that is at odds with its basic possibilities.

The church, similarly, seems to be coming round to the realization that service to God's creatures is its sole raison d' être, and that willfulness by hierarchy, clergy, or even laity can only be destructive of that goal. At the same time there seems to be an acknowledgment of the fact that the culmination of two thousand years of Christian evolution, its achievements, failings, joy and pain, must surely result in something more responsive to the varied and complex needs of humanity than parading in peace marches and performing social services in the ghettos.

The presses, too, hemmed in by hard times, are returning to their basic goals: the extension of the role of their parent institutions in scholarship and culture. Such anomalies as deliberate attempts to compete with commercial publishers, or even with each other, are rapidly collapsing under the weight of budgetary restrictions and honest self-appraisal.

I believe that there is, in this world of increasing complexity and maturity, a place for Catholic higher education and for the Catholic university press, much as John Ehmann has defined it. In other words, my dear friends, there really *is* such a place as Ceylon.

● ● ● ● ● ● ● ● ● ● ● ● ● ●

BRUCE BERGER

DR. COPPELIUS

for Ben Arnold

That waltz from Delibes—the second half.
Almost real, the pianist lands
On the perfect phrase like a phonograph
That responds to voice commands.

Obscurely computing rhythms for pay
Like a bookkeeper at his desk,
He neatly sums a tour jeté
On the point of an arabesque.

Now the Schubert please, yes that's the kind.
Plié, sous-sous, plié, sous-sous.
It's actually Grieg, but never mind.
Art has its victims too.

His favorite tune? He no longer knows.
Like specimens in jars
Every example soars to a close
In sixteen or thirty-two bars,

And a life of measures shrivels to
His lack: the thing's the play.
Ready AND plié, sous-sous,
Plié, sous-sous, plié . . .

When creaking Coppelia blitzes the laws
Of porcelain one pulse too far
And falls, to a thundering round of applause,
Back to a living star,

Neither pit nor performer chance to recall
To what tempo, day by day,
A man slowly turning into a doll
Danced her into ballet.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IT'S EASIER TO TALK ABOUT CHALLENGES, THAN TO MEET THEM.

Times may change. The world. The Church. But one thing never changes. Our need for each other.

The sick, the poor, the despondent are with us still but the Dominican Sisters of the Sick Poor try to help ... in their own way with their own gifts.

Their mission is to nurse the needy in their own homes. Young and old without regard to race or religion. To care for the children left adrift when illness comes. To keep families together. To bring comfort to the sick. Peace to the aged. And to bring Christ's love to all.

It isn't easy to be a Dominican Sister of the Sick Poor but the rewards are far greater than a patient's smile. For now, this is reward enough.

If you feel the need of a change, and you can accept a challenge, why not find out more about the work we do?

The Dominican Sisters of the Sick Poor offer a unique opportunity to work in the field before assuming any obligations. For information about the Associate Program write to:
Sister Marguerite Mitchell
Vocation Director
Room 107A
Mariandale, Ossining, N. Y. 10562

DOMINICAN SISTERS OF THE SICK POOR.

BOOKS

Making visible an invisible man

The Booker T. Washingon Papers, Vol. I: The Autobiographical Writings

LOUIS R. HARLAN, ed.

University of Illinois Press, $15

The Booker T. Washington Papers Vol. II: 1860-1889

LOUIS R. HARLAN, ed.

University of Illinois Press, $15

Booker T. Washington: The Making of a Black Leader, 1856-1901

LOUIS R. HARLAN

Oxford University Press, $10.95

NATHAN IRVIN HUGGINS

It is about time Booker T. Washington was treated seriously. He was a phenomenon in his own time, and has remained a household name for the over half-century since his death. In Tuskegee, he left an institutional monument which incapsulated his life and work, and his career has been preserved in voluminous letters and personal accounts. Yet no scholar has attempted a full study of him until this time. Lesser men have feared better.

This neglect of Washington is all the more curious since his activities outside Tuskegee reveal a great deal about men of recognized stature and issues of historical importance. Andrew Carnegie, Henry W. Grady, and Theodore Roosevelt are just three of the men whose lives were influenced by Washington in important ways. The New South, post-Reconstruction politics, progressivism, and educational reform are issues in which Washington played crucial roles. Yet, the countless books and articles that discuss these men and issues make little, if any, use of the vast resources that Washington left to us. In the broad context of United States history, Booker T. Washington has remained an invisible man.

On reflection, this is surprising since his was one of the names we learned along with all the national heroes. As black children in the schools, we came to feel a strange ambivalence about him. It was a genuine pleasure to read his name along with that of George Washington Carver's ("genius of Tuskegee")—two blacks in textbooks of otherwise unrelieved whiteness. But the condescension was obvious. It was Washington's humble qualities that defined his greatness. And Carver's victory, after all, was over the "lowly peanut." How different from Andrew Carnegie and Thomas Edison! Even in our heroes, we were being told our place. Probably, it was the way that Washington and Carver could be used to humble us in our pride that alienated black youth from them.

Happily, Louis R. Harlan—neither sentimentalist nor ideologue—is ready to give Washington his due. Harlan is heading a team of scholars in a project which will collect Washington's papers in fifteen volumes. He is also writing a biography which will be in two volumes when complete. It should be definitive.

Two volumes of the papers are now available. The first, collects Washington's autobiographical writings, including selections from essays such as "My Larger Education" and "The Story of the Negro." The second, includes Washington's papers and material related to him for the years, 1860-1889.

The autobiographies have always been of limited value for those who have wanted to cut beneath Washington's public exterior. Written at the height of his career, they are really a promotional literature and have none of the self-analysis or introspection that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

might have come from a more mature reflection. The public image is paramount. But self-consciousness about his public image, illusion, and deception is much of what Washington was about, and we must contend with that even in the letters and more personal matter contained in volume 2. Washington was enigmatic, and that remains a problem for us. The editors and the University of Illinois Press have done a superb job, helping us in many ways: clear and readable pages, full and incisive notes, a useful bibliography, and a generous index. If the remaining thirteen volumes are of such high quality, we will have no excuse for Washington's further neglect.

Professor Harlan's first volume of the biography also does much to rectify past mistakes. Bringing the story down to 1901, he retrieves Washington from simple sentiment: a saint among men. He shows him rather to have been cunning, manipulative, tough, intelligent, and pragmatic; quite different from the fawning accommodationist some have marked him. The humanity of the man is the better for it.

A careful scholar, Harlan's generalizations are always closely bound to data. From the study, Washington emerges as a man who swallowed the Protestant Ethic, but who added to it a risk-taking and daring that made the difference between himself and the countless other blacks who had similar backgrounds and who mouthed the same platitudes. His vision of Tuskegee always reached beyond his immediate resources. He was willing to take risks with himself and the institution. Instinct? Perhaps. "Pluck and luck," his contemporaries would say. Whatever, it mined success from the most improbable soil. Harlan asks us to focus more on the character who took up the challenge presented by the speech at the Atlanta Exposition in 1895 and less on the "sell-out" implied in that speech. Washington had to please southern whites, his northern white supporters, and blacks. He did it, and the feat was remarkable in itself despite the self-delusion it required. Harlan brings us to understand that Washington's lack of response to the regressive disfranchisement of blacks in the South might have been due less to craven sycophancy than to a fundamental distrust of democracy. He probably believed in a literacy test, but he hoped it would apply to whites as well as blacks. Although his reputation among blacks suffered because of his silence, Washington still insisted that his help for a man escaping from a lynch mob and his financial support of a legal test of the "Grandfather Clause" must be kept secret.

While Professor Harlan's caution is a virtue, I would prefer to see a bit more venturesomeness in exploiting the interplay between Washington and his times. What Washington was doing at Tuskegee had a national impact, and not just for Afro-Americans. While Mrs. Mary Hemenway, for instance, was giving support to Hampton and Tuskegee, she was financing "industrial" courses in the Boston public schools. She and several northern

What do people really feel like down inside?

3 books by nationally known psychologists and researchers to help you know and grow...

BIAS AND THE PIOUS
"Is Archie Bunker Real?" and "Who Are These Church-goers?" are only two of the thought-provoking sections of of this study written by **James Dittes.** Enlightening reading showing relationships between prejudice and religion. $1.95
Free **STUDY GUIDE** included.

BRIDGING THE GAP
Adults' unrealistic stereotypes of youth erect walls that increase prejudice and hinder communication. **Merton P. Strommen,** widely known researcher and director of the Youth Research Center, points out fallacies and shows how the generations *can* work together toward mutual commitment. $1.95
Free **STUDY GUIDE** included.

I HURT INSIDE
From a massive study, **Ralph Underwager** and his research group identify personal problems stemming from a law-oriented attitude toward self, others and God. Case studies reveal the psychological pains of living in fear, failure and frustration, in contrast to living by the gospel. $1.95
Free **STUDY GUIDE** included.

Basic research study by Youth Research Center:
A STUDY OF GENERATIONS
411 pages, clothbound, $12.50

grow BIGGER WITH Augsburg BOOKS

AT YOUR BOOKSTORE OR Augsburg Publishing House • Minneapolis, Minn. 55415

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"friends" of Tuskegee had despaired of classical, secondary education for the children of immigrants and the poor. Here, then, was a mutual aid: Tuskegee got financial support and served its northern benefactors as a model for what might be done in public education nationally. Similarly, Harlan ends this volume with a lengthy discussion of the rage over Washington's dinner at the White House. The hysteria he describes makes little sense except in terms of the troubling anxieties of Americans at the time. Harlan might have helped by placing this episode in the context of the industrial and urban problems, the racial anxieties arising from imperialism and the "new" immigration, and the apparent closing of opportunity for the ordinary white American.

Louis Harlan, however, has made an excellent start on Washington's biography. Even so, as one reads both the papers and the biography, there remain more questions than answers. That is a great improvement over the time when Washington could be summed up with simple exclamations. After the fifteen volumes of papers are published and Louis Harlan has completed the biography, Washington might remain an enigma and, beneath his masks, something of an invisible man. If so, it will be because Booker T. Washington did things that way. He is the more intriguing because of it.

Cardinal Newman in His Age: His Place in English Theology and Literature

HAROLD L. WEATHERBY

Vanderbilt University Press, $11.50

J. A. APPLEYARD

One values a book which makes one think about its subject, not its author. Unless of course its author is its subject, which is very nearly the case with Weatherby's book. He has chosen as the subject of his Yale doctoral dissertation and this subsequent book a man whose thinking he disapproves of. The result is that Newman all but disappears from view, and in his place we have Weatherby's argument with him.

His thesis is polemical and unminced: Newman had the choice of opposing "the modern world" or coming to terms with it. He chose the latter course, but his attempt to unite doctrinal orthodoxy with "modernism" in philosophy worked only because he did not or would not follow out the logical consequences of his epistemological relativism and subjectivism. Tested against the "admittedly successful" synthesis of Thomas Aquinas ("still the official theologian of the Roman Catholic Church"), Newman's position turns out to be a surrender to the spirit of the age.

Weatherby contrasts Newman with Hooker and the Caroline theologians and metaphysical poets (who are Aristotelian, objective, hierarchical, defenders of the "old idea of a Christian Polity"), compares him with the Alexandrian Fathers and to Coleridge and Wordsworth (all Platonist, idealist, subjective, prone to value "spirit" over particular forms in which it appears), and finds him to be the opposite of Thomas Aquinas on every crucial point. His passionate conclusion finally breaks through in the second-last chapter: that Newman refused to defend the Christian world which St. Thomas and Dante had built, which Chaucer, Shakespeare, Donne and Milton had inhabited, and which Dryden, Swift, Pope, and Johnson had defended "with their lives and talents." *Lives?*

If this is not a Newman (or a view of history) you recognize, it may be because you are one of the "new generation of Modernists," the post-Vatican II liberals who trace their intellectual ancestry to the man who "gave away the great tradition of English poetry, theology, politics, and law."

Whether you are in this company or not, you are likely to find on reading this book that your doubts are not so much about Newman as about Weatherby, whether he understands Aquinas as thoroughly as he appeals to him,

Abortion on demand . . .

offers the judgment of life to man, but it takes away that measure of the noble sense of values that he should have toward the absolute dignity and the absolute equality due to every human life throughout this world.

Let man once more uphold his place in the order of things

NON-SECTARIAN COMMITTEE FOR LIFE

If you would like to receive our free Bulletin, simply fill out the coupon and mail it to us: Non-Sectarian Committee for Life, Inc., 511 Union Avenue, Mount Vernon, New York 10550.

NAME _____
(please print)

ADDRESS _____

CITY _____ **STATE** _____ **ZIP** _____

(Any contributions are tax deductible)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

what he means by the never quite explained "modern spirit," how useful his notions of symbol are, what exactly "Christian Polity" means, and so on.

One example. An important part of Weatherby's argument is that for Newman subjective images are more reliable and compelling in the act of knowing than formal inferences (this is roughly the basis of Newman's celebrated distinction between *real* and *notional* assent), and that this position is basically subjectivist and individualist, a neo-Platonic epistemology diametrically opposed to the Thomistic account of the knowledge process. For Weatherby this places Newman with Coleridge and other symbolist thinkers who supposed they could penetrate the veil of external appearances and gain the realities beyond, and with the Alexandrian theologians who thought that God disclosed himself to us "economically," that is, through sensible realities revealing spiritual truths in a manner suited to our limited and sense-bound capacities for knowing. But is it so clear that these elements are incompatible with the Thomist position, and that Aquinas' epistemology is as realist and objective as Weatherby assumes? In the *De Trinitate* Aquinas argues that revelation comes to us through "likenesses" taken from sensible things, and in the *Summa* he answers the question whether it is proper for scripture to use metaphors by arguing that it is proper to our nature for us to know by means of sense images. The point is that one questions Weatherby's position sooner than Newman's.

Which is unfortunate, because we might have learned something from Weatherby had he chosen to offer a less rigidly constructed criticism of Newman. For instance, he has some interesting reflections on the theme of romantic autobiography and the self-dramatizing it involves. Clearly Newman saw himself as undertaking an odyssey of the spirit (to use Harold Bloom's phrase about Yeats), as an "exile" from one tradition who had not found a wholly satisfactory welcome in another. I have always been moved by the sad words from the *Apologia*, "I have never seen Oxford since, excepting its spires, as they are seen from the railway," but not until reading Weatherby did it occur to me why the pathos is excessive: the self-satisfaction involved in Newman's words fits too neatly into the theme of self-imposed penance and spiritual exile. Could we discover more by following up the comparison of Newman with other romantic wanderers? Perhaps. Weatherby does not.

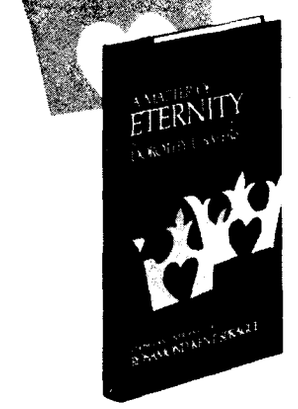
It is not enough, at this stage in the development of Newman studies, to know in some sense the Newman texts; one must also know what questions are worth asking about him. Weatherby writes about literary and religious symbols as though Cassirer or Whitehead or Ricoeur or Rahner had never considered this subject. He invokes "Christian Polity" without any sense of the recent discussion of church and state or of Newman's ideas on the subject (he does not seem to have read John Coulson's *Newman and the Common Tradition*). Above all, his opposition of realist and subjective epistemologies is too simple a way of framing the problem Newman faced. The ghost of Descartes is not laid by choosing Aristotle over Kant. Coleridge knew this, and his intuitions about how symbols and the imagination function may be taken as typical of the kind of solution subsequent thinkers offered: insights arising out of a special competence (in his case poetry) validate the larger effort to find a point of view which transcends the subject-object dilemma. Newman undertook the same task; his starting point was his sense of the psychological and personalist basis of how we know and believe, and of how the content of belief develops in time.

Would Newman be of any interest to us if he had not tried "to come to terms" with the modern world? Weatherby's "Christian Polity," indeed his Aquinas, is another version of the Golden Age myth which all modern sufferers from a dissociated sensibility long to believe in. He would be perfectly at home with Eliot's Dante, in

"Dorothy L. Sayers stands in the great tradition of English writers —Chesterton, Lewis, Charles Williams, and others—who make Christian theology a joy to read. I rejoice in the prospect of this superb anthology of her thoughts."

Carroll E. Simcox, Editor
The Living Church

A MATTER OF ETERNITY



selections from the writings of
Dorothy L. Sayers
Rosamond Kent Sprague, Editor

A choice collection of devotional writings on a variety of themes including creation, sin, forgiveness, women and work. Dorothy Sayers, best known for her detective fiction, was equally distinguished as a religious writer. "She was astounded that anything as exciting as Christian doctrine could possibly be true," writes Editor Sprague, and "to read her work is to share in that excitement and astonishment."

The selections chosen for *A Matter of Eternity* represent Miss Sayers at her best—challenging, witty, stimulating, perceptive. Here is an ideal gift book of thematically arranged "seed-thoughts," to be returned to again and again.

Cloth, **$3.95**

116 **WM. B. EERDMANS PUBLISHING CO.**
Grand Rapids, Michigan

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Arnold's Hellas or Yeats' Byzantium (a Catholic version of a while back was Walsh's "thirteenth, greatest of centuries"). For all his orthodoxy and instinctive conservatism, Newman knew that you can't go back, especially to a past that never was.

Civil Disobedience and Political Obligation: A Study in Christian Social Ethics

JAMES F. CHILDRESS

Yale University Press, $7.95

RONALD H. STONE

Civil disobedience, particularly in a religious context, is a heady draught. It is well portrayed in gospel, drama and dialogue. Can it be captured in philosophical argument? Probably not. Yet, the race strives to understand its deepest conflicts, and philosophical understanding has its distinctive perspective on the struggle between conscience and the state. Philosophy has a limited role in this matter. The best philosophy will attempt to delineate these limits and not over-reach them.

James P. Childress' *Civil Disobedience and Political Obligation* recognizes the limits of philosophical reasoning about civil disobedience. Within those boundaries his volume is an example of tightly woven argument in Christian political ethics. The discussion occupies that most important ground for the Christian political ethicist—the space between ultimate theological affirmations and practical tactical suggestions. The writer pursues the answers to each question through the relevant political philosophic, theological and Christian ethical sources. The very vigor of his mind means that readers without background in at least two out of three of these fields will have difficulty understanding the book.

Professor Childress' insistence that analysis and evaluation be distinguished guarantees that his study is clearer from the beginning than many recent books in Christian ethics. He proposes for his study that civil disobedience be regarded as "a public non-violent, submissive violation of law as a form of protest." His argument that revolution and civil disobedience are distinct and require distinct reasons for their justification is persuasive. In the final chapter of his volume, however, it seems that he could use a middle term between civil disobedience and revolution. I suggest that the term *resistance* is appropriate. The justification of resistance, particularly non-violent resistance to the government, is of a different order than the justification of revolution. Childress makes a clear distinction between civil disobedience and revolution. That distinction is too sharp however and it obscures the more gradual spectrum of civil disobedience, resistance, revolution. Childress' comment on Phil Berrigan's flight shows that he needs another term. "The justification of evasion is tantamount to the justification of revolutionary activity, not civil disobedience." A study that lumps the activities of a Phil Berrigan with those of revolutionaries certainly needs more refining.

The most important part of the book is the noting of political obligation in the conception of fair play. In this section Childress draws upon other political theorists, particularly John Rawls. Yet, his work has its own distinctiveness, and the theological community will be pleased to have its own study to compare to the recent massive study by Professor Rawls on justice as fair play.

The study of civil disobedience is set within the assumption of a relatively just democratic society.

Under a conception of fair play, blacks may not be under obligation if they have been systematically excluded from the system (p. 161). But, in my opinion, the idea that the lack of fairness in a system may remove the requirements of fair play seems to lead to more profound consequences than the book allows. It means for example that Gandhi and Martin Luther King, Jr.—though major theorists of civil disobedience—were operating in another moral context than the one upon which the book focuses.

The book, it seems to me, misses some of the rage of the last few years. It deplores as it should the fact that speakers have been barred from campuses and public platforms because of unpopular ideas. Yet in deploring the loss of civility in conducting the polical debate it overexaggerates the seriousness of this offense. It claims: "nowhere is this loss of civility more evident than in the use of disruptive tactics to prevent speakers from presenting opposing ideas." I suggest three examples that demonstrate that civility was more abused by the government than by those shortsighted people who interfered with free speech: Kent State, Vice President Agnew, and the F.B.I.'s charges against the Harrisburg defendants.

Professor Childress has come a long way in moving political philosophy from seminar and high-table discussions to the real struggle of the present. His demand that civil disobedience and theories of political obligation be considered in particular political bodies is an example of that move. He hesitates, however, to really provide an analysis

New Issue

MULTIRACIAL HOUSING AS AN INVESTMENT

ph PARTNERS IN HOUSING

Limited Partnership Interests

$1,500 each, payable over 8 months.

GOAL: To participate in a tax sheltered real estate partnership providing quality housing for *all* people.

HELP END THE INJUSTICE OF CLOSED HOUSING.

Send for free prospectus

James Farmer & Morris Milgram
Partners in Housing, DEPT.
8702 Crispin St., Phila., Pa. 19136 C-1

Name_____

Address_____

City_____ State_____ Zip_____

This ad is not an offer to sell, nor a solicitation of offers to buy these securities. The offering is made only by the prospectus—available only in states where these securities may be offered.

Neither the Attorney General of the State of N.Y. nor the Attorney General of the State of N.J. nor the Bureau of Securities of the State of N.J. has passed on or endorsed the merits of this offering. Any representation to the contrary is unlawful.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the condition of that relatively just democratic state that is his subject. One suspects that the Christian-realist anthropology which he favors, but of which he is still suspicious, might provide a picture of a state worth preserving even if it is impossible to be sanguine about its state of justice.

Childress' style of Christian ethics has a future beyond many of the current fads. His insistence on three levels of analysis in political ethics—political relationships, norms and principles, and anthropological convictions—gives a breadth to his study so that insights missed at one level may be picked up at another. Even recognizing, however, that he insists on the broader theological context, it still is worrisome that he gives so little attention to the church. Christian participants in civil disobedience in Christian groups are very aware of the reality of the ethical community. As a community reflecting ethically on its way of action, Christians think differently than they do individually. The role of the support group is crucial in most civil disobedience and absolutely crucial in the case of Christian civil disobedience.

The book deserves to be read and reflected upon by serious students of Christian ethics and political theory. Unfortunately it still bears the marks of a Doctor of Philosophy dissertation: long sentences, ponderous style, and the citing and surveying of non-essential works.

REVIEWERS

NATHAN IRVIN HUGGINS, professor of history at Columbia University, co-edited *Key Issues in the Afro-American Experience,* and wrote *Protestants Against Poverty* and *Harlem Renaissance* (Oxford University Press).

FATHER J. A. APPLEYARD, S.J., teaches at Boston College and is the author of *Coleridge's Philosophy of Literature* (Harvard University Press).

RONALD H. STONE is associate professor of Social Ethics at the Pittsburgh Theological Seminary and author of *Reinhold Niebuhr: Prophet to Politicians* (Abingdon Press).

DAN MORRISSEY is the editor of the *Georgetown Law Weekly.*

MARK TAYLOR teaches in the English Department at Manhattan College.

IN BRIEF

THE REVOLUTION THAT NEVER WAS: *Northeast Brazil 1955-64 by Joseph A. Page. Grossman, $12.50.* Law Professor Joseph Page has written a colorful but depressing account of a political awakening among one of the world's most wretched and exploited peoples. His book is also another disheartening description of how idealistic New Frontier foreign aid was subverted to maintain the status quo for reasons of U.S. security.

Page lays his foundation well, sketching the religious, cultural, and ideological backdrop of Northeast Brazil up to the early '60s. He then focuses on the activities of would-be political reformers. Some believe in cooperation with the propaganda-minded Americans. Others work in a fervent but hapless manner for change through some ill-defined revolution.

When the leftist agitation becomes too frenzied, the generals say enough and institute Brazil's present neo-fascist regime. Page's narrative reads like fiction, but it is a true story and a sad one.

DAN MORRISSEY

TOWARD A NEW EARTH *by John R. May, University of Notre Dame Press, $8.75.* Many recent students of American fiction have observed, in passing, its fundamentally apocalyptic nature; but, except for Frank Kermode's *The Sense of an Ending,* whose focus is not, however, on American literature, we have lacked until now an extended discussion of the varieties, purposes, and consequences of literary apocalypse, of what Father May calls "the most poetic and imaginative form of eschatological writing." This discussion he amply supplies, working from the theoretical bases of primitive and Judeo-Christian apocalypse to explicit analyses of a dozen American novels ranging from *The Blithedale Romance* to *The Crying of Lot 49,* and although the overt

If the subject is abortion, we'll give you an argument.

Whether you are in favor of or opposed to the legalization of abortion, you'll find facts, figures and all the important arguments pro and con in *The Abortion Controversy.* Every aspect of this complex issue is covered, from the "black genocide" argument to the recent Supreme Court decision.

"A thorough and impressive book, invaluable for readers needing knowledge and wanting to clarify their own thinking on abortion."—*Publishers Weekly*

"... a marvellously thorough and excellent book. I think it is the best yet."—Dr. Alan F. Guttmacher

THE ABORTION CONTROVERSY

Betty Sarvis and Hyman Rodman

Available at your local bookstore $8.95

COLUMBIA UNIVERSITY PRESS

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Classified

RATES: 50c a word, one time; 48c, three times; 45c, seven times; 42c, thirteen times. Twelve words minimum. For box numbers add 50c per insertion. Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016.

Spanish

● LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

Institute

● BIBLICAL INSTITUTE, TRINITY COLLEGE, Burlington, Vermont 05401. June 17-22. Vawter, Bright, Collins, Whealon, Sabourin, Jamieson. Write: Director.

Action

PEACE CORPS & VISTA NEED YOU
● Volunteer your skills & experience in developing 8 nations overseas and U.S. Join the universal struggle for human dignity—through education, skilled trades, agriculture, engineering, business, urban planning, medicine & other fields of community development. One or two years. Expenses paid—medical travel, vacation, living. Information: Bruce Mazzie,
ACTION
OCP Box 261, Washington, D.C. 20525

France

● COTE D'AZUR. Furnished apartment to rent. Sleeps six, view sea, Alps. Elevator. June $250, July $350, September $250, October $200. BOX 427K, COMMONWEAL.

Vermont

● TROLLHAUGEN, Newfane, Vermont 05345. Phone 802-365-7635. Fully equipped vacation apartments, $65-$120 weekly. 70 acres fields, hills, brooks.

Music Director

● POSITION WANTED: Music Director in Progressive Church. Broad Ecumenical Background. Preferably New England. Box 511P, COMMONWEAL.

Newsletter

● THE VINEYARD: independent Orthodox newsletter $3.00 yearly, 1745 No. Cicero, Chicago, Ill. 60639.

How to subscribe to Commonweal

Just complete this coupon and mail to

COMMONWEAL
232 Madison Ave.,
New York, N. Y. 10016

☐ One year, $14
☐ Two years, $26
☐ 17 issues trial, $3
☐ Payment enclosed ☐ Bill me

Name

Address

City, State, Zip 5/18/73

claims of his book are extremely modest, it should be hard, henceforth, to write intelligently about our fiction without reference to Father May's argument. *Toward a New Earth* is so stimulating and so obviously valuable as a critical tool that I hesitate to quarrel with it, especially with its biblical exegesis, but since Father May insists strongly that "Revelation instructs the believer to expect the agony of continued conflict rather than the beatitude of easy victory," I must wish that he had given fuller consideration to the first verses of Revelation with their insistence that the vision deals with "things which must shortly come to pass," and that "the time is at hand."

MARK TAYLOR

● ● ● ● ● ● ● ● ●

Michael Novak (Cont.)

faith," President Eisenhower instructed us, ". . . and I don't care what it is."

In the name of being true to their own unique guts and instincts, diverse Americans might well explore the personal-social contexts of imagination and sensibility in which they have perceived signs of God. Every cultural tradition has more than one variant. Each individual develops a unique and irreplaceable angle of approach. Since God is infinite, Aquinas wrote, humanity is said to be made in his image because it mirrors him back in a virtually infinite number of ways. Still, the individual inevitably works within a finite cultural tradition. Each can learn to appreciate other traditions, but cannot authentically voice all of them. Only God is God.

Another example is "the work ethic." Many seem to think there is only one such: "the *Puritan* work ethic." In a recent article, there was in one paragraph a reference to "the Puritan work ethic of Russia" and, a little later, another to "the Puritan work ethic in China." Other people besides Puritans have a work ethic. The Japanese, for example. The Poles. Even in the United States, the influence of the Puritans is vastly exaggerated, chiefly because historians don't mainly work out of Tallahassee, or Santa Barbara, or Pittsburgh, or Hawaii, or Nashville.

To distinguish among cultural traditions regarding work: in one tradition, work is a punishment for sin. A sullen necessity. In another, work is a spiritual combat. Through toil and suffering, one gains a triumph of will and determination. President Nixon, for example, signals a crisis in his life by punishing himself with work, solitude, lack of sleep, meals taken on the run. In this way, he proves to himself that he has *earned* a good decision. By contrast, President Kennedy liked to signal a certain spontaneity, a hint of luck, a sudden flash of wit. In this way, he proved to himself that grace, or destiny, or natural flair was on his side. (Catholic voters tend to like symbols of having fun; Protestants, symbols of sober responsibility.)

In one tradition, work is as natural as breathing. It is the normal exercise through which one creates, expresses one's dignity, tests one's powers. One works, not for punishment, or out of a need to prove one's moral worth, but out of a hunger to express oneself. Work is a kind of liberation, not in conflict with contemplation but continuous with it.

In another tradition, work is the obvious necessity, present in experience since time immemorial. Without hard work, the family cannot survive. Hard work, requiring generosity of soul, proves one's manhood or womanhood. One prides oneself on hard work. An ability to work hard, with good will, distinguishes the generous spirit from the common laggard. Work is the medium of spiritual development. Through work, one rises above the brutes (who must be driven, harnessed, led). In hard work, spirit shines through our clay. Those who do not work are not fully human, are injuring their own dignity.

In another tradition, work is a dulling narcotic. Working in the fields, or in the mines, or (now) on the as-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sembly line, one gets away from thought and the dull anger of the stomach. From work to drink: the inner rage flashes out. One seeks work, compulsively, to deaden unnamed pains.

In another, work is part of the chain of authority which stretches from God to the lowliest law governing inanimate things. Everything moves under authority. One proves a moral will by submission to law. The best test of a moral law is that its fulfillment be unpleasant. Work is moral because it is unpleasant. Idleness is the devil's workshop. Hard work proves moral authority.

In yet another tradition, introspection and contemplation are signs of decadence; they arouse fears. Work is a form of escape. One works in order to succeed—to compete, to be upwardly mobile, to get ahead. In fact, one runs and runs, not just in order to succeed, but in order to assuage some inner emptiness, about which one has been taught not to inquire.

In sum, our personal attitudes toward work, much more than we at first suppose, come to us unbidden through ethnic, class, and other social influences. We did not choose our grandparents or even those "significant others," whoever they were, that entered our infant and childhood life.

Our present attitudes toward God, toward work, toward family, toward nature, toward history, toward future, toward past—all these send echoes down corridors of time toward the cultural materials that early shaped our psyche. Sometimes these echoes meet there a matching shape; sometimes, like radar, they meet an obstruction and bounce back. We are then out of harmony with ourselves.

One further way of approaching this material suggests itself. In *American Mischief*, Alan Lelchuk imagines a Jewish dean from Brooklyn having affairs with girls of six ethnic types: New England WASP, Wyoming WASP, Italian, Black, German Jewish, Irish. Norman Mailer and Philip Roth have used a similar device. These relationships are often exploitative and mere projections of male fantasy. Their cultural component provides much of their excitement and novelty.

Well, in our literature, how *do* various groups among us fantasize about each other? What is the British-American fantasy of the Italian, in American letters? How do Italians perceive British-Americans? How do the contours of contrasting inhibition and lack thereof in one tradition complement those of another? Without even examining ourselves, simply in examining our literature, we might learn a great deal about the pluralistic sensibilities of the humanities.

CORRESPONDENCE

(Continued from page 251)

support it; and from within (*National Catholic Reporter*, March 23), by one of Mr. Skehan's fellow NAL officers, who admitted the organization has publicly misrepresented facts concerning its endorsement.

In stating *Commonweal*'s position on the abortion situation, you never "tilted" lackey-wise in the direction of the institutional Church. Rather, you staked out the significant dimensions of an integrated philosophy—whereby every human life matters—which constitutes the new, true radicalism bound to unite diverse intellectual and religious allegiances in its development.

Meanwhile, I suggest that what Mr. Skehan's rambling indictments have delineated is the extent of the moral and spiritual bankruptcy of NAL, once-proud symbol of the independent lay movement, now reduced to a decimated cadre, compromised, confounded, and, apparently, content.

ROSEMARY CRIST

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

From Notre Dame

ATHEISM AND ALIENATION: A Study of the Philosophical Sources of Contemporary Atheism
Patrick Masterson
LC 76-160424 ISBN 0-268-00452-8
199 pages cloth $7.95
ISBN 0-268-00496-X NDP-136 $2.95

FOUNDATIONS OF THEOLOGY
Philip McShane, editor
First volume of papers written for the first International Lonergan Congress.
LC 76-167705 ISBN 0-268-00456-0
277 pages $10.00

LANGUAGE TRUTH AND MEANING
Philip McShane, editor
Second volume of papers written for the first International Lonergan Congress.
LC 72-3507 ISBN 0-268-00478-1
352 pages $12.50

TOWARD A NEW EARTH: Apocalypse in the American Novel
John R. May
Discussions of twelve representative novels from Hawthorne to Vonnegut.
LC 72-3510 ISBN 0-268-00474-9
262 pages $8.75

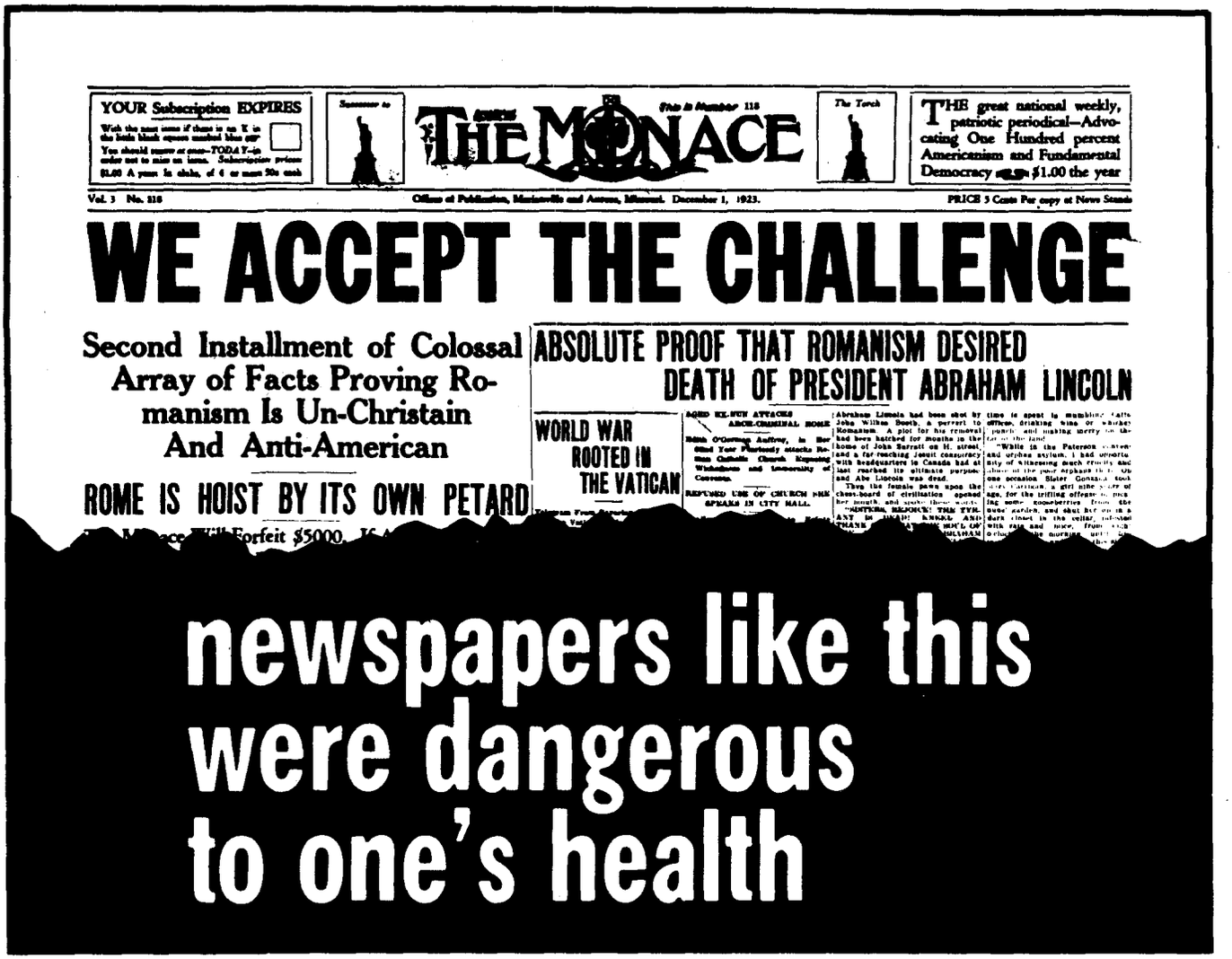
OUTSIDE THE WHALE: George Orwell's Art and Politics
David L. Kubal
LC 72-3509 ISBN 0-268-00475-7
196 pages $7.95

ANTICLERICALISM: A Brief History
Jose M. Sanchez
Anticlericalism as practiced against the Roman Catholic Church in Europe and Latin America.
LC 72-3504 ISBN 0-268-00471-4
256 pages $8.95

June 1973
WOMAN IN CHRISTIAN TRADITION
George H. Tavard
Examines the Christian image of woman from the Old Testament to the present.
LC 72-12637 ISBN 0-268-00490-0
272 pages $9.95

University of Notre Dame Press
Notre Dame, Indiana 46556

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED


YOUR Subscription EXPIRES
THE MENACE
The Torch
THE great national weekly, patriotic periodical—Advocating One Hundred percent Americanism and Fundamental Democracy $1.00 the year
Vol. 3 No. 118
Office of Publication, Maniowoc and Aurora, Illinois. December 1, 1923.
PRICE 5 Cents Per copy at News Stands
WE ACCEPT THE CHALLENGE
Second Installment of Colossal Array of Facts Proving Romanism Is Un-Christain And Anti-American
ROME IS HOIST BY ITS OWN PETARD
ABSOLUTE PROOF THAT ROMANISM DESIRED DEATH OF PRESIDENT ABRAHAM LINCOLN
WORLD WAR ROOTED IN THE VATICAN
newspapers like this were dangerous to one's health

Especially if one was Catholic and lived in the early 1900's.

Back then, Catholics were publicly ridiculed and persecuted. All because other people didn't understand the Mass, Confession, or Communion. Except for what they read.

Hate publications, like the one above, did more than any other single element to fan the flames of discrimination and misunderstanding.

So Father Noll began a weekly publication to answer the printed lies — OUR SUNDAY VISITOR. And he eventually beat the hate-mongers at their own game. You see, his style of writing had a wide appeal.

He told the truth.

When the fires of discrimination died down, Father Noll set aside his journalistic artillery. He reoriented OUR SUNDAY VISITOR from a defensive tabloid into an informative newsmagazine that kept Catholics across the nation up-to-date on issues of current concern in the Church.

Such is OUR SUNDAY VISITOR today. Each week it has something of interest for every member of the Catholic family. Regular features on timely Church issues, book and television reviews, color photo features, a special 2-page section for Catholic youth, and more.

And now you can sponsor this relevant Catholic newsmagazine for your parish, school, or church organization. For information on our bulk subscription program, write to: Mr. Dennis Bednarski / OUR SUNDAY VISITOR / Noll Plaza / Huntington, Indiana 46750.

Because change in the Church is constant, OUR SUNDAY VISITOR is the kind of paper that today's Catholic needs to keep informed.

OUR SUNDAY VISITOR

There when you need us.

412

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED